ful example of these various adjustments combined, we are inclined to mention the organization of plants and animals. Such organization implies the nicest mutual adjustment of the constituents of the body, in their proper quantity and proportion, all coming and departing at the time required, and in order to the production and development of the form of the body. "Organization," says Ouvier,* "results from a great number of dispositions or arrangements which are conditions of life;" and he adds, "the general motion would be arrested if any of these conditions should be altered, or even upon the arresting of any of the partial motions of which it is composed."

We look upon the words "organization" and "organic life" as general names for a most wonderful adjustment of physical substances for the production of certain ends. It may be all very proper to speak of a principle of life as a brief expression for a general phenomenon. But, as Dr. Carpenter remarks, "the only sense in which the term 'vital principle' can be properly used, is as a convenient and concise expression for the sum total (so to speak) of the powers which are developed by the vital properties or organized structures—these being not yet fully understood, and the conditions of their exercise being but imperfectly known." f Let us not, then, deceive ourselves with the words which we employ, and suppose that life is one indivisible and independent principle; a loose but most unfounded idea, lying at the bottom of that form of pantheism which says, that the universe, being possessed of a principle of life, is God. In referring certain operations to the principle of life, we have not explained them, any more than we have accounted for fire, by referring it to the combustible principle. A true explanation must exhibit to us the mechanical, chemical, electric, and, above all, the vital

together in cabinet council, we would there commit to them *the^ principia* of worlds. Taking care to retire to a respectful distance for safety, it might

be curious to listen to their disputes with one another; and then, when they had arranged their plans of operation, to find the chemist blown up by his own gases, the mineralogist sinking in the excavations which he had made, the anatomist groaning under disease, the botanist pining for hunger, the weather-regulator deluged with his own rain, and the astronomer driven ten thousand leagues into space by the recalcitration of some refractory planet. We may be sure that these philosophers would be the first to beg of Him who is the Disposer as well as the Creator of all things, to resume the government of his own world. *

* Règne Animal, Introduction.

† Manual of Physiology, B. i. c. I 2.